

Living the Right Way

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بسم الله الرحمن الرحیم

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point

A collection of sayings from the Holy Quran, the Holy Prophet Muhammad (s.a.w.a.) and his Household (a.s.) that, if put into practice, they guarantee the happiness of .humans in this world and in the world to come

Preface

Have you not considered how Allah sets forth a parable of a good word (being) like a ?good tree, whose root is firm and whose branches are in heaven

We present the dear reader this collection of sayings of the Holy Quran, the Holy Prophet Muhammad (S) and his Household (a.s.) that, if put into practice, guarantee the happiness of humans in this world and in the world to come. These unique pearls have been picked up by an eminent scholar, Ayatullah al-Allamah al-Shaykh Jawaad .(.al-Tehrani (r.a

He was born in ۱۹۰۴ in Tehran and grew up in a noble and pious family. Having studied Islamic sciences in Qum, he traveled to Najaf (Iraq) and learnt more from its pious scholars. Afterwards he went to Mashad and dwelt there to become a great example .of spiritual perfection to which the seekers of truth and reality would come and study

His personality was a combination of a very gentle nature and ardency against moves that threatened principles, devoting his valuable life to jihad and struggle, worshipping Allah the Most High and neglecting the luxury of

.this world’s life until he accepted the invitation of his Lord on October ۲۴, ۱۹۸۹

Mr. Tehrani wrote several precious books in both Arabic and Persian of which his “Ayin-e-Zendegi” (Living the Right Way) on Islamic Ethics, published by this institute, is .quite popular. We are now presenting this honoured book in English and Arabic

May Allah the Most High purify our endeavour for His Will. He is a Powerful Guardian .and Worthy of granting our supplication

.Dar Rah-e-Haqq Institute

The Purpose of the Prophets’ Mission

As everybody can clearly understand from the Holy Quran and the traditions of Islam, an important purpose behind the mission of the prophets, especially the Last Holy Prophet Muhammad (S), is to guide people to the reformation of their morality and the purification of their souls; that is to say, to make them grow through commands and rules which guarantee their felicity and happiness in this world and the world to come, .and to protect them against wickedness, psychological difficulties and ill-treatment

Allah the Most High said: “Even as We have sent to you an Apostle from among yourselves who recites to you Our communications, and purifies you and teaches you (the book and the wisdom, and teaches you that which you did not know.” (۲:۱۵۱

He also said: “Certainly Allah conferred a benefit upon the believers when He raised an Apostle from among themselves, reciting to them His communications, and purifying them and teaching them the book and wisdom, surely before that they are in (manifest error.”(۳:۱۶۴

The Holy Prophet Muhammad (S) said: “I

”.was not sent but to perfect good behaviour

”.He (S) also said: “Keep on practicing good ethics; because, for such Allah has sent me

Imam Ali the Commander of the Faithful (a.s.) said: “O people! When Allah created men, He wanted them to obtain valuable qualities and noble behaviour. He knew that it could not happen except by explaining what is good and what is bad; which in ”.actuality He has explained through religious commands and prohibitions

Reformation of the Mind

The most important pillar for the reformation of individuals is the reformation of their minds. If man’s actions are for the sake of Allah the Almighty and to show obedience to Him, or at least, to obtain the reward of the world to come and to be saved from its punishment, they will bring about well-being and felicity in both the worlds for him, and he will he fruitful for the society, On the contrary, if his actions are only for .material goals, they will not have elevated results

Indeed the most excellent aim behind people’s efforts is that which is for the pleasure of Allah, the Most High. A society with such a prominent goal does not yield to any kind of aggression and transgression, nor does it surrender to immorality. For this reason .the Holy Quran and the Islamic traditions lay stress on the reformation of the mind

(Allah the Most High said: “Surely sincere obedience is due to Allah (alone).” (٣٩:٣

He also said: “And they are not enjoined anything except that they should

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serve Allah, being sincere to Him in obedience, to be upright, keep the prayer and pay (the poor-rate; and that is the right religion." (۹۸:۵

He also said: "Whoever hopes to meet his Lord, he should do good deeds, and not join (any one in the service of his Lord." (۱۸:۱۱۰

He also said: "And among men is he who sells himself to seek the pleasure of Allah; (and Allah is Affectionate to (His) servants." (۲:۲۰۷

He also said: "And the parable of those who spend their property to seek the pleasure of Allah and for the certainty of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls, so it brings its fruit twofold; but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you (do."(۲:۲۶۵

He also said: "And whatever good thing you spend, it is to your own good; and you do not spend but to seek Allah's pleasure; and whatever good thing you spend shall be (paid back to you in full, and you shall not be wronged." (۲:۲۷۲

He also said: "There is no good in most of their secret councils except (for he) who enjoins charity or goodness or reconciliation between people; and whoever does this (seeking Allah's pleasure, We will give him a mighty reward."(۴:۱۱۴

He also said: "Whoever desires the gain of the hereafter, We will give him more of that again; and whoever desires the gain of this world, We give

(him of it, and in the hereafter he has no portion."(۴۲:۲۰

He also said: "Whoever desires this world's life and its finery, We will pay them in full their deeds therein, and they shall not be made to suffer loss in respect of them. These are they for whom there is nothing but fire in the hereafter and what they (wrought in it shall go for nothing, and vain is what they do."(۱۱:۱۵-۱۶

He also said: "Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him hell; he shall enter it despised, driven away. And whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be (accepted."(۱۷:۱۸-۱۹

The Holy Prophet Muhammad (S) said: "Indeed, actions are evaluated with intentions, and man is rewarded due to his mind. So if one sets out for jihad to make Allah pleased with him, one will have what is with Allah; and if one goes to the battle-fronts ".for material benefits or spoils, one will not have more than that

He (S) also said: "Any one who learns a science to attract the attention of people to ".himself will not scent the odor of paradise

He (S) also said: "Indeed, every truth has a reality; and a servant of Allah does not attain the reality of sincerity except when he does not like to be praised for anything ".he does for Allah

Imam

Ali (a.s.) the Commander of the Faithful said: “Salvation can be obtained by sincerity‘ ”.alone

Imam Muhammad al-Baqir (a.s.) said: “If a servant of Allah performs a religious duly for His sake and for the world to come, but he mixes it up with someone else’s ”.pleasure, he makes the latter a partner with Allah

Imam Ja’far al-Sadiq (a.s.) said: “Surely Allah will raise people on the Day of ”.Judgement according to their state of mind

Concerning “Whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord,”(۱) he (a.s.) said: “When somebody does a righteous work not for the sake of Allah, but for self-praise, so that the people may hear of it, he ”.(has fallen into shirk (polytheism

He (a.s.) also said: “Any one who learns the traditions of religion for the benefit of this world, will not have any share in the world to come. But anyone who learns them for ”.the reward in the world to come, Allah will give him in both the worlds

He (a.s.) also said: “All kinds of showing off of one’s spiritual deeds are shirk (polytheism). Indeed, anyone who works for people, his reward is with people; and ”.anyone who works for Allah his reward is with Allah

He (a.s.) also said: “Allah says: ‘I am the Most Independent of partners; so I accept of ”.’the people’s actions those which are for Me alone

He (a.s.) also said: “Your sincere action is that for which you want to

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.The Qur’an, ۹: ۱۱۰ -۱

".be praised by no one except by Allah

(Avoiding Hidden Shirk (Polytheism

A) Shirk through Showing off

Islam does not allow showing off in worship and considers it as a cause of making .(actions void and useless. It is a kind of shirk (polytheism

If man's actions are for the sake of Allah and to show obedience to Him, to be thankful to Him, to come near to His glory, to acquire his mercy and love, or at least, to obtain the reward of the world to come and to be saved from its punishment, they will he correct and fruitful; but if they are for the sake of other than Allah and to get some material benefit, such as fame, importance, status, etc., they will be in vain and will he .fruitless

The Holy Prophet Muhammad (S) was asked: 'How could one obtain the salvation of the Day of Judgement?' He (S) answered: "Salvation is that you should not try to deceive Allah; lest He should return your deception to you; for anyone who tries to cheat Allah, will he cheated by Him and He will take the faith away from him. In this ".case man deceives his own self, and he does not know

He (S) was asked again: 'How does a man try to deceive Allah?' He (S) answered: "A person performs what Allah has ordered him, but he is concerned about other than ."Him

Fear Allah in showing off; because it is a kind of shirk (polytheism). On the Day of" Judgement he who shows off will be

called with four names: O wicked, O disbeliever, O deceitful, O loser, your work came to nothing and your reward was lost. No salvation awaits you. Go and ask the one for ".whom you have worked for salvation

He (S) was asked for the interpretation of "Whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord."(۱) He (S) said: "Any one who prays to show off is a mushrik; any one who gives alms to show off is a mushrik; any one who fasts to show off is a mushrik; any one who sets out for hajj (pilgrimage) for showing off is a mushrik; any one who performs any duty which Allah has commanded for showing off is a mushrik; and Allah will never accept the work of him ".who shows off

B) Shirk through Obedience

When one obeys other than Allah and disobeys Him, one falls into the shirk .(polytheism) through obedience

Allah the Most High said: "And most of them do not believe in Allah without associating others (with Him)."(۱۲:۱۰۶) [It means that, they, in spite of their religious faith, obey .[Satan

He also said: "And they have taken gods besides Allah that they should be to them a source of strength. By no means! They shall soon deny their worshipping them, and (they shall be adversaries to them."(۱۹:۸۱-۸۲

He also said: "They have taken their doctors of law and their monks for lords besides (Allah."(۹:۳۱

He also said: "Have you seen him who takes his

.The Quran ۱۸:۱۱۰ -۱

(low desires for his god?"(۲۵:۴۳

He also said: "Say: 'O followers of the Book, come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah;' but ".if they turn back, then say: Bear witness that we are Muslims

He also said: "Did I not charge you, O children of Adam, that you should not serve Satan? Surely he is your open enemy. And that you should serve Me; this is the right ".way

The Holy Prophet Muhammad (S) said: "No obedience to any creature is allowed when ".it is a disobedience to the Creator

Concerning "And most of them do not believe in Allah without associating (with Him),"(۱) Imam Muhammad al-Baqir (a.s.) said: "It implies attributing partners in obedience, and not in worship. The sins that people commit are of this category; in ".this case they obey Satan and make him a partner with Allah in obedience

Concerning this Imam Ja'far al-Sadiq (a.s.) said: "It is attributing partners in obedience and not in worship. A man obeys Satan without knowing that; so he becomes a ".(mushrik (polytheist

Concerning "And they have taken gods besides Allah, that they should be to them a source of strength. By no means! They shall soon deny their worshipping them, and they shall be adversaries to them,"(۲) Imam Ja'far al-Sadiq (a.s.) said: "The word 'Worship' here does not mean bowing and prostrating for

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۱- The Qur'an ۱۲:۱۰۶.

۲- The Qur'an ۲۰:۸۱-۸۲.

prayer; rather, it is obedience to men. Anyone who obeys a creature and disobeys the ".Creator actually 'worships' him

In his epistle to the caliph al-Ma'mun, Imam 'Ali al-Rida (a.s.) wrote: "To do good to the parents is a religious duty, even if they are disbelievers. But when it is a cause for the disobedience of Allah neither they nor other people should be obeyed. Because no ".obedience to any creature is allowed when it is a disobedience to the Creator

C) Shirk through Favours

When one is limited in vision and, in the interpretation of each phenomenon, concentrates on its natural causes in a manner which ignores the will of Allah, one .(falls into this kind of shirk (Polytheism

Concerning "And most of them do not believe in Allah without associating others (with Him),"(۱) Imam Muhammad al-Baqir (a.s.) and Imam Ja'far al-Sadiq (a.s.) said: "It is ".attributing partners unto Him in favours which are given to man

Concerning the same ayat, Imam Ja'far al-Sadiq (a.s.) again said: "It is about him who says: 'If such and such were not there, I or my family would have perished or afflicted by misfortune as you see, he considers a partner for Allah who provides for him and ".protects him

The Imam (a.s.) was asked about phrases like this: "Had not Allah conferred me of His favour through such and such, I or my family would have perished, etc." He (a.s.) said: ".“There is no blemish in an expression like this

Imam 'Ali al-Rida (a.s.) said: "That is a kind of shirk

۱- The Qur'an ۱۲:۱۰۶.

".polytheism) which is less than disbelief)

Humility

He who yields to the negative quality of arrogance thinks of himself as a person more important and higher than anybody else, and tries, in his speech, deeds and attitudes .to degrade other people

To differentiate arrogance from conceit (to be discussed later on), we must remember that when a man is arrogant, he compares himself to other individuals; but if he is conceited, he has just an exaggerated opinion of his own positive qualities. The .moral trait contrary to arrogance is humility, which is a virtue in the spirit of man

Allah the Most High said: "And do not go about in the land exultingly, for you can not ".cut through the earth nor reach the mountains in height

Quoting Luqman the Wise, He says: "And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster. And pursue the right course in your going about and lower ".your voice; surely the most hateful of voices is braying of the ass

Addressing the Holy Prophet Muhammad (S) He says: "And make yourself humble to ",the believers

".He also said: "And be humble to him who follows you from among the believers

The Holy Prophet Muhammad (S) said: "Indeed, humility increases the dignity of one ".endowed with it. Be humble, and Allah will exalt you

".He (S) also said: "Most of those who go to hell are the arrogant

He (S) also said: "Indeed, the most

beloved of you to me and the nearest of you to my position on the Day of Judgement are the best of you in nature and in humility; and the furthest of you from me are the vainglorious, that is the arrogant.”

Imam ‘Ali (a.s.) the Commander of the Faithful said: “The ugliest of vices is arrogance.”

He (a.s.) also said: “The most harmful disaster for the intellect is arrogance.”

He (a.s.) also said: “Beware of having arrogance; because it is the greatest sin and the basest deficiency; it is also the ornament of Satan.”

He (a.s.) also said: “Humility exalts you and arrogance makes you despised.”

He (a.s.) advised a governor general he had appointed to rule Egypt as: “Be humble to people, meet them gently and receive them with a cheerful face.”

Imam Ja’far al-Sadiq (a.s.) said: “It is of humility to be pleased with sitting in a lower place, to greet everybody encountered, to give up contending even when one is truthful, and to be unhappy of people’s praise for one’s piety.”

He (a.s.) also said: “Beware of being haughty and arrogant; because arrogance is like a garment for the majesty of Allah. He who competes with Allah in His majestic garment, Allah will break and disgrace him on the Day of Judgement.”

He (a.s.) also said: “Keep on having love for poor Muslims; anyone who despises them and shows arrogance to them, he has slipped away from Allah’s religion; Allah will despise him and send His wrath upon him.”

In another saying he (a.s.) listed

the practice of arrogance and haughtiness among grave (mortal) sins; the same thing .being found in an epistle of Imam ‘Ali al-Rida (a.s.) to the caliph al-Ma’mun

Imam Musa al-Kazim (a.s.) said: “Humility means that your behaviour to people must ”.be in the same way as you expect of their behaviour

He (a.s.) also said: “There are degrees for humility. One of them is to understand one’s merits and capabilities, and to use them duly, with a pure heart. A man like this should not behave with people in a manner, which he dislikes for himself. He will repay bad deeds with good deeds, restrain his anger and pardon men; and Allah loves the doers ”.(of good (to others

Imam ‘Ali al-Rida (a.s.) said: “Anyone who greets a poor Muslim in a manner different ”.from his greeting a rich one, Allah will be wroth with him on the Day of Judgement

Shunning Conceit

Conceit means to have an exaggerated opinion of oneself, to be pleased with oneself, vanity, egoism; all of these because of some superiority in one’s thought or success in one’s action. It is a harmful quality and has been condemned and forbidden by religion. The origin of conceit in most of people is ignorance. A conceited man has come up short in knowing about the Lord and His greatness and in realizing his own need and dependence on God. For this reason he is proud of his material and spiritual capabilities and boasts about his successfulness in thought and action. He

is unaware of the fact that all kinds of perfection and capacity as well as material favours are from God; and all sorts of good deeds and success in man's life come .from Him

".Allah the Most High said: "And whatever favour is (bestowed) on you it is from Allah

He also said: "Say: 'Shall We inform you of the greatest losers in (their) deeds? (These are) those whose labour is lost in this world's life and they think that they are well-".versed in skill of the work of hands

He also said: "And were it not for Allah's grace upon you and His mercy, not one of you would have ever been pure, but Allah purifies whom He pleases, and Allah is Hearing, ".Knowing

He also said: "Whatever benefit comes to you (O man), it is from Allah, and whatever ".misfortune befalls you, it is from yourself

The Holy Prophet Muhammad (S) said: "Three things destroy man's spirit: following his ",desires, being greedy and conceit

Imam 'Ali (a.s.) the Commander of the Faithful said: "Conceit is a sign of deficiency in ".one's intellect

".He (a.s.) also said: "It is enough for a sign of ignorance to be conceited in knowledge

He (a.s.) also said: "An evil deed which causes sorrow in your spirit is better in Allah's ".sight than a good action which brings you conceit

Imam Muhammad al-Baqir (a.s.) said: "Two men went into a mosque. One of them was pious and the other was sinful. When they came back the pious man was sinful and the

sinful man was pious! The one who was pious boasted about his worship and remembered his good actions; for this reason he fell. The one who was sinful felt shame and sorrow for his evil and bad deeds, remembering his sins and asking ”.forgiveness from Allah; for this reason he was purified

He (a.s.) also said: “Three things destroy man: magnifying his actions, ignoring his sins ”,and being conceited for some correct ideas

”.Imam Ja’far al-Sadiq (a.s.) said: “He who yields to conceit will perish

Imam Musa Al-Kazim (a.s.) said: “Conceit has degrees. One of them is to decorate evil actions to seem good. In this case, conceit causes man to think he is doing good. Another variety of it comes to a believer when he tries to remind Allah of his belief; ”.while Allah has the right of reminding him of His favours to him

Abhorrence of Self-Praise

Another similar hateful trait is self-praise. In religion it has been condemned and .prohibited

Allah the Most High said: “Have you not considered those who attribute purity to themselves? Nay, Allah purifies whom He pleases; and they shall not be wronged the ”.husk of a date-stone

He also said: “He knows you best when He brings you forth from the earth and when you are embryos in the wombs of your mothers; therefore do not attribute purity to ”.(your souls; He knows him best who guards (against evil

”.(He also said: “And as for the favour of your Lord, do announce (it

About the second ayat mentioned above, Imam Muhammad

al-Baqir (a.s.) said: "Nobody among you should boast about excessiveness in praying, fasting, almsgiving and doing other religious duties. For Allah knows him best who ".(guards (against evil

When Imam Ja'far al-Sadiq (a.s.) was asked about it, he (a.s.) answered: "It is to say: 'I ".have prayed, fasted, etc. in supererogation

He (a.s.) was asked: 'Is it permitted for man to speak of his excellence?' He (a.s.) answered: "Yes, when it is necessary. Do you not remember what the prophet Yusuf (Joseph) (a.s.) said to Pharaoh: 'Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well,'(۱) and what the prophet Hud (a.s.) said to (his people: 'I am a faithful adviser to you?'"(۲

Resisting Envy

One of the most offensive vices and faults is envy. It is a feeling of ill will and dislike for some favour given to someone and wishing it to be removed from him. Any action, which comes from this evil motive, has been disapproved and forbidden in religion. Another feeling which is almost similar to this, i.e. emulation, which is accompanied by .no dislike, should not be counted a vice. The morality contrary to envy is benevolence

Allah the Most High said: "Do they envy the people for what Allah has given them of "?His grace

He also said: "And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they

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.The Qur'an: ۱۲:۵۵ -۱

.The Qur'an ۷: ۶۸ -۲

earn; and ask Allah of His grace; surely Allah knows all things.”

Imam ‘Ali (a.s.) the Commander of the Faithful said: “Envy is the master of deficiencies.”

He (a.s.) also said: “Envy is the head of vices.”

He (a.s.) also said; “The envious will never be in the forefront.”

He (a.s.) also said: “The envious are ill, even if they are bodily sound.”

He (a.s.) also said: “The fruit of envy is troubles in this world and in the next.”

He (a.s.) also said: “Beware of having envy; for it is the worst of characters and the ugliest of natures.”

Explaining the second ayat mentioned above, Imam Ja’far al-Sadiq (a.s.) said: “It means that nobody should wish that some favour and luxury bestowed on a certain person were given to him; but one can ask God to be endowed with the like of it.”

He (a.s.) also said: “The disasters of faith are envy, conceit and pride.”

He (a.s.) also said: “Envy negates faith as quickly as the fire negates the dry grass.”

He (a.s.) also said: “Believers are emulous, but not envious; and hypocrites are envious, but not emulous.”

He (a.s.) also said; “Avoid the punishment of Allah and do not envy each other.”

Imam Musa al-Kazim (a.s.) said: “The best thing for bringing man near to Allah, besides knowing Him, is praying, doing good to parents, and quilting envy, conceit and pride.”

Generosity

Generosity is a virtue and niggardliness is a bad quality which brings degradation, destroys dignity and honour and deprives the needy of their due rights.

Allah the Most

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High said: “And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them.”

He also said; “Behold! you are those who are called upon to spend in Allah’s way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his soul; and Allah is Self-sufficient and you have need (of him).”

He also said: “Surely Allah does not love him who is proud, boastful. Those who are niggardly and bid people to be niggardly and hide what Allah has given them of His grace; and We have prepared for the unbelievers a disgraceful chastisement.”

The Holy Prophet Muhammad (S) said: “Beware of being niggardly; because it has always been the main cause of destruction for those who were before you. This vice ordered them to tell lies, and they obeyed; it ordered them to oppress others, and they obeyed; and it ordered them to ignore family ties, and they obeyed.”

Imam Muhammad al-Baqir (a.s.) said: “A believer can not be cowardly, covetous or niggardly.”

Imam Ali al-Rida (a.s.) said: “The generous are near to Allah, near to people, and near to paradise. The niggardly are far from Allah, far from people, and far from paradise.”

Good Natured-ness

Good nature has been praised and ill nature has been condemned in religion.

Allah the Most High said: “It is due to mercy from Allah that you deal with them gently, and had

you been rough, hard-hearted, they would certainly have dispersed from around ”.you

The Holy Prophet Muhammad (S) said: “The most perfect of the believers in faith is the ”.best of them in nature

”.He (S) also said: “In the balance of morality nothing weighs heavier than good nature

He (S) also said: “Have good nature; for it necessarily guides you to paradise. Avoid ill ”.nature; for it necessarily guides you to hell

He (S) also said: “On the Day of Judgement nothing is more valuable than good ”.nature

He (S) also said: “He who has a good nature will have the reward of those who ”.observe fasting in the day and keep awake praying all of the night

He (S) also said: “Ill nature corrupts deeds, in the same way that vinegar destroys ”.honey

Imam ‘Ali (a.s.) the Commander of the Faithful said: “All of those who repent remain faithful to it except the ill-natured people; for whenever they abandon a sin, they ”.indulge in another one worse than it

Imam Ja’far al-Sadiq (a.s.) said: “The most perfect of human beings in intellect is the ”.best of them in nature

He (a.s.) also said: “Ill nature corrupts faith, in the same way that vinegar destroys ”.honey

”.He (a.s.) also said: “He who has a bad nature puts himself in trouble

Mentioning the standards of good nature, he (a.s.) said: “You must be humble, speak ”.honourably and meet your brother cheerfully

Patience

.Patience is an essential cause of success. It has been recommended in religion

Allah the Most High said: “O you who

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”.believe, seek assistance through patience and prayer; surely Allah is with the patient

He also said: “And give good news to the patient. Who, when a misfortune befalls them, say: ‘Surely we are Allah’s and to Him we shall surely return.’ Those are they on whom are blessings and mercy from their Lord, and those are the followers of the ”.right course

He also said: “And give good news to the humble. To those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer, and spend (benevolently) out of what We have given ”.them

He also said: “And as for those who believe and do good, We will certainly give them abode in the high places in gardens beneath which rivers flow, abiding therein; how good the reward of the workers! Those who are patient and on their Lord do they ”.rely

He also said: “Indeed, the patient will he paid back their reward in full without ”.measure

He also said: “In the name of Allah, the Beneficent, the Merciful. I swear by the afternoon. Most surely man is in loss. Except those who believe and do good, and ”.enjoin on each other truth, and enjoin on each other patience

He also said: “And how many a prophet has fought alongside whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah’s way, nor did they weaken, nor did they abase themselves; and

".Allah loves the patient

The Holy Prophet Muhammad (S) said: "There are three kinds of forbearance: Forbearance in misfortune, forbearance in obedience and forbearance against ".disobedience

He (S) also said: "If you can have both patience and certainty, then have them; and if you cannot have them both, then have patience; because patience in difficulties brings about much goodness. Know that victory is with patience, and salvation is after "(hardship; 'Surely with difficulty is ease. Surely with difficulty is ease.'(١

Imam 'Ali (a.s.) the Commander of the Faithful said: "The role of patience in actions is like the role of the head among the organs of the body. If the head is gone the organs ".become useless and if patience is gone actions are useless

He (a.s.) also said: "There are two kinds of forbearance: One of them is forbearance in misfortune; it is admirable and good. Another one, which is better than that, is ".forbearance in what Allah has forbidden

Imam 'Ali Zayn al-Abidin (a.s.) said: "The relation between patience and belief is like the relation between the head and the body. There is no belief for him who has no ".patience

Imam Muhammad al-Baqir (a.s.) said: "I have patience with this boy of mine and with my household with a complete tolerance. Indeed he who is patient will have the reward of him who prays all the night and observes fasting on days, and the position "(of a martyr who has (ought along with the Prophet Muhammad (S

Imam Ja'far al-Sadiq (a.s.) said: "The relation

.The Qur'an ٩۴:۵-۶ -١

between patience and belief is like the relation between head and the body. There cannot be any belief without patience, in the same way that there cannot be a living ".body without head

He (a.s.) also said: "Keep on having patience in all of your affairs. For when Allah sent Muhammad He commanded him to have patience and tolerance: 'And bear patiently what they say and avoid them with a becoming avoidance. And leave Me and the rejecters, the possessors of ease and plenty.'(۱) Repel (evil) with what is best, then he between whom and you was enmity would be as if he were a warm friend. And none are made to receive it but those who are patient and none are made to receive it but (those who have a mighty good fortune."(۲

Trust in God

Trust in God is an admission of our shortcomings and a reliance on Him for success. It is a duty of the faithful to trust in Allah and to believe that their success depends on .His Will

Allah the Most High said: "Allah, there is no god but He; and upon Allah, then, let the ".believers rely

".He also said: "And whoever trusts in Allah, He is sufficient for him

He also said: "Those only are believers whose hearts become full of fear when Allah is mentioned, and when Our communications are recited to them they increase them in ".faith, and upon their Lord do they rely

".He also said: "And Allah loves those who rely

(The Holy Prophet Muhammad (S

.The Qur'an ۷۳:۱۰-۱۱ -۱

.The Qur'an ۴۱:۳۴-۳۵ -۲

said: “He who likes to be the strongest should trust in Allah.”

He (S) also said: “He who likes to be the most virtuous should trust in Allah.”

Imam Ja’far al-Sadiq (a.s.) said: “Indeed riches and honour wander about; when they come across trust, they dwell with it.”

Clinging to God

This means to hold fast by God for protection from all kinds of evil. Islam, while enjoining us to endeavour in pursuing our affairs, recommends clinging to Allah.

Allah the Most High said: “O people, surely there has come to you manifest proof from your Lord and We have sent to you a clear light. Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.”

He also said: ‘Therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!”

He also said: “And whoever holds fast to Allah, he indeed is guided to the right path.”

Imam ‘Ali (a.s.) the Commander of the Faithful said: “He who holds fast to Allah, He will save him.”

He (a.s.) also said: “He who holds fast to Allah, no devil can harm him.”

Imam Ja’far al-Sadiq (a.s.) said: “Any servant of Allah who is attentive to what Allah requires of him to do, Allah will be attentive to his demands; and he who holds fast to Allah, He will give him shelter; and he

who has chosen Allah for his helper and shelter will not care about anything, even if the sky falls on the earth, or an epidemic disaster comes to the people. Thus he will be under Allah's protection against all afflictions for his piety; 'Surely those who guard (against evil) are in a secure place.'(۱)"

Having a Good Opinion of God

A believer must keep two things in his heart: a fear from the consequences of his faults, and a hope for the mercy of Allah accompanied by a good opinion of Him. Having a suspicion about Allah or a despair of His mercy is a grave (mortal) sin.

The Holy Prophet Muhammad (S) quotes Allah as saying: "Those who work for My reward should not rely on their works. For, even if they try their very best to worship Me throughout their lives, they fall short of My due worship, seeking honour, bliss and high ranks in My presence. They should be sure of My mercy and hopeful of My favour, having a good opinion of Me. In this case My beneficence, mercy and forgiveness envelop them. For I am the Beneficent, the Merciful, as I am called."

He (S) also said: "I swear by Allah besides Whom there is no god, that no believer can ever attain the benefits of this world and the world to come except by his good opinion of Allah, his hope, having a good nature and by abstaining from backbiting believers. I swear by Allah besides Whom there is no god,

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۱- The Qur'an ۴۴:۵۱.

that no repenting believer will be punished except for his suspicion about Allah, being in despair, having an ill nature and backbiting believers. I swear by Allah besides Whom there is no god, that no believing servant has a good opinion of Allah except that He will behave duly towards His believing servant. For Allah is generous and graceful. When His believing servant has a good opinion of Him, He does not fail to do ".according to it. So have a good opinion of Allah and wish for Him

Imam Muhammad al-Baqir (a.s.) said: "A believing servant must retain two lights in his ".heart: a light of fear and a light of hope, and these lights must be equal

Imam Ja'far al-Sadiq (a.s.) said: "A believer cannot be called such unless he is fearful and hopeful; and he cannot be fearful and hopeful unless he acts according to his fear ".and hope

He (a.s.) also said: "You should not hope for Allah's mercy in a manner that encourages you to commit sins; nor should you fear from Allah's punishment in a ".manner that brings you disappointment

He (a.s.) also said: "Having a good opinion of Allah means that you must not hope in ".anyone except Him and you should not fear for anything except for your sins

Truthfulness

.Islam has laid stress on telling the truth and avoiding lies

Allah the Most High said: "Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying

men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember - ".Allah has prepared for them forgiveness and a mighty reward

The Holy Prophet Muhammad (S) said: "Three things are the signs of hypocrisy: ".breach of trust, lying and breach of promise

He (S) also said: "He who has these three things should be counted a hypocrite, even if he performs the daily prayers, observes fasting and thinks that he is a Muslim: breach of trust, lying and breach of promise. Allah the Most High said: 'Surely Allah does not love the treacherous;'(۱) 'The curse of Allah be on him if he is one of the liars;'(۲) 'And mention Ismail in the Book; surely he was truthful in (his) promise and he was an "(apostle, a prophet.'(۳

Imam 'Ali (a.s.) the Commander of the Faithful said: "O people, be truthful, surely Allah ".is with the truthful; and avoids lying, for it stands far from faith

He (a.s.) also said: "A servant of Allah does not taste faith unless he gives up lying ".earnestly or jokingly

".Imam Muhammad al-Baqir (a.s.) said: "Lies destroy faith

Imam Ja'far al-Sadiq (a.s.) said: "Keep on having fear of Allah, truthfulness and

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۱- ۸:۵۸ :The Qur'an.

۲- ۲۴:۷ The Qur'an.

۳- ۱۹:۵۴ :The Qur'an.

trustworthiness.”

In another saying he listed lying among grave (mortal) sins; the same thing being found in an epistle of Imam ‘Ali al-Rida (a.s.) to the caliph al-Ma’mun.

Not to Counterfeit Religious Sayings

Forging lies against Allah, the Messenger and the Religious Authorities is forbidden in religion.

Allah the Most High said: “And who is more unjust than he who forges a lie against Allah.”

He also said: “Surely those who forge lies against Allah shall not prosper. They will have little enjoyment for a while, but theirs will be a painful punishment.”

The Holy Prophet Muhammad (S) said: “Any one who intentionally forges lies against me prepares for a residence of fire.”

Imam Ja’far al-Sadiq (a.s.) said: “The forging of lies against religious authorities is like the forging of lies against the Messenger of Allah; and the forging of lies against the Messenger of Allah is like the forging of lies against Allah; and he who forges lies against Allah will he punished by the Most High Allah.”

He (a.s.) also said: “Forging lies against Allah, His Messenger and the later’s successors is a grave (mortal) sin.”

Upholding Justice

Religion calls upon people to do justice and seriously prohibits them from doing injustice.

Allah the Most High said: “Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to kindred, and He forbids indecency, evil and rebellion; He admonishes you that you may be mindful.”

He also said: “O you who believe, when you deal with each other in contracting a debt

for a fixed

time, then write it down; and let a scribe write it down between you with justice; … but if he who owes the debt is unsound in understanding, or weak, or is not able to dictate ".himself, let his guardian dictate with justice

He also said: "Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes ".you with what is excellent; surely Allah is Seeing, Hearing

He also said: "O you who believe, be maintainers of justice, bearers of witness for Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then ".surely Allah is aware of what you do

He also said; "O you who believe, be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of (your duty to) Allah; surely Allah is Aware of what ".you do

He also said: "And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that one which acts wrongfully until it returns to Allah's command; then if it returns, make peace between ;them with justice and act equitably

”.surely Allah loves those who act equitably

He also said: “And give full measure and weight with justice - We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just ”.though it be (against) a relative

He also said: “And help one another in goodness and piety, and do not help one ”.another in sin and aggression

He also said: “And whoever among you is unjust, We will make him taste a great ”.chastisement

He also said: “And do not incline to those who are unjust, lest the fire touch you, and ”.you have no guardians besides Allah, then you shall not be helped

The Holy Prophet Muhammad (S) said: “Indeed injustice is an evil which brings its ”.punishment most quickly

He (S) also said: “The best of people is he who is helpful to people; and the worst of people is he who is harmful to people. Worse than him is he who is respected for fear ”.of his evil

He (S) also said: “When a man walks with a wrongdoer to support him and he knows ”.him to be so, he leaves faith

He (S) also said: “He who harms a believer will be harmed by Allah, and he who grieves ”.him will be grieved by Allah

Imam ‘Ali (a.s.) the Commander of the Faithful said: “You must be enemies of the ”.oppressors and defenders of the oppressed

”.He (a.s.) also said: “He who is unjust, his injustice will destroy him

He (a.s.) also said: “He who

”.is unjust destroys himself

He (a.s.) also said: “He who wrongs Allah’s servants, Allah will be his enemy besides His servants; and he whose enemy is Allah, will be condemned and punished in this ”.world and the world to come

He (a.s.) also said: “Keep far from injustice; for it is the greatest guilt and the gravest ”.sin

He (a.s.) also said: “The injustice of man in this world makes his unfortunate fate of the ”.Last Day

Imam Muhammad al-Baqir (a.s.) said: “The injustice of this world brings the darkness ”.of the world to come

Imam Ja’far al-Sadiq (a.s.) said: “He who wrongs people can not be counted as a ”.(Shi’ite (i.e. a follower of Imams

Keeping Covenants

In Islam the importance of the keeping of covenants and not breaking of them has .been emphasized

”.Allah the Most High said: “O you who believe, fulfill your obligations

He also said: “Successful indeed are the believers... Those who are keepers of their ”.trusts and their covenant

He also said: “And fulfill your covenants; surely every covenant shall be questioned ”.about

He also said: “Except those of the idolaters with whom you made an agreement, when they have not failed you in anything and have not supported any one against you, then fulfill your agreement with them to end of their term; surely Allah loves those ”.(who are careful (of their duty

He also said: “And if they [Muslims] seek aid from you in the matter of religion, aid is

incumbent on you except against a people between whom and you there is

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”.a treaty and Allah see what you do

Imam Muhammad al-Baqir (a.s.) and Imam Ja’far al-Sadiq (a.s.) said: “There are three things in which Allah does not give any permission to anybody to disregard them; trustworthiness to the good and to the bad, keeping covenants for the good and the ”.bad, and doing good to parents whether they are good or bad

Fulfilling Promises

The fulfillment of promise is a virtue, which Islam recommends. The breaking of .promise is a vice, which it prohibits

Allah the Most High said: “O you who believe, why you say that which you do not do? It ”.is most hateful to Allah that you should say that which you do not do

The Holy Prophet Muhammad (S) said: “He who believes in Allah and the Day of ”.Judgement must fulfill his promises

He (S) also said: “He who has these three things should he counted a hypocrite, even if he performs the daily prayers, observes fasting and thinks that he is a Muslim: breach ”.of trust, lying and breach of promise

He (S) also said: “Anyone who does not wrong people in his behaviour towards them, does not lie in his talks with them, and does not break his promises to them; he is among those whose manliness is complete, whose justice is manifest, whose ”.brotherhood is indispensable, and whose backbiting is forbidden

Imam ‘Ali (a.s.) the Commander of the Faithful said: “Breach of promise brings the hatred of Allah and of people. Allah says: ‘It is most hateful to Allah

"(that you should say that which you do not do.'(1)

Imam Ja'far al-Sadiq (a.s.) said: "A promise which a believer makes to his brother is a vow that has no expiation; so he who fails to fulfill it, his failure will he counted against Allah and he will he exposed to His hatred. Allah says: 'O you who believe, why do you say that which you do not do? It is most hateful to Allah that you should say that which you do not do.'(2)"

He (a.s.) also said: "A believer is a brother to his believing fellow, an eye and a guide for him. He never betrays wrongs or tricks him, nor does he make to him a promise which he breaks."

Trustworthiness

Trustworthiness to the good and to the bad is one of the Islamic duties and all Muslims are required to keep it carefully.

Allah the Most High said: "But if one of you trusts another, then he who is trusted should deliver his trust, and let him be careful (of his duty to) Allah, his Lord."

He also said: "Surely Allah commands you to make over trusts to their owners."

He also said: "Successful indeed are the believers... Those who are keepers of their trusts and their covenant."

He also said: "Surely Allah does not love the treacherous."

The Holy Prophet Muhammad (S) said: "There is no belief for him who is not trustworthy."

He (S) also said: "He who is unfaithful to a trust and does not deliver it to its owner until

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١- The Qur'an ٦١:٣.

٢- The Qur'an ٦١:٢-٣.

he passes away, his death is with a religion other than what I brought and Allah will meet him angrily."

He (S) also said: "Don't he unfaithful to anything that anybody deposits with you and trusts you with, 'Surely Allah commands you to make over trusts to their owners.'(1)"

Imam 'Ali (a.s.) the Commander of the Faithful said: "A Muslim is not untrustworthy when trusted with something nor does he break a promise which he makes."

He (a.s.) also said: "Keep away from untrustworthiness; for it is the worst sin and he who has it will be punished in hell."

He (a.s.) also said: "Keep away from untrustworthiness, for it is an opposition to Islam."

He (a.s.) also said: "O Kumail, we do not permit anyone to break trusts. He who quotes us otherwise, he is wrong and sinful, and he will be punished for his forging of lies. I swear that the Messenger of Allah told me at his death thrice: 'Be trustworthy to the good and to the bad in small and large things even in needles and thread.'"

Imam 'Ali Zayn al-'Abidin (a.s.) said: "Keep on being trustworthy; I swear by Him who sent Muhammad (S) as a truthful Prophet, that if the man who killed my father (al-Husain) deposits his dagger with me, I will certainly make it over to him."

Imam Ja'far al-Sadiq (a.s.) said: "Be pious and trustworthy to anyone who deposits a trust with you. Indeed, if the killer of Imam 'Ali (a.s.) deposits anything with me, I will make

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۱- The Qur'an ۴:۵۸.

".it over to him

".(.He (a.s.) also said: "Be trustworthy, even to the killer of Imam al-Husain (a.s

".He (a.s.) also said: "Keep en 'being pious, trustworthy and truthful

He (a.s.) also said: "Three things must be regarded in any case: trustworthiness to the good and to the bad, keeping covenants for the good and the bad, and doing good to ".parents whether they are good or had

Work and Endeavour

.Islam recommends work and prohibits idleness

Allah the Most High said: "And certainly We have established you in the earth and ".made in it a means of livelihood for you; little it is that you give thanks

He also said: "And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give ".thanks

He also said: "But when the prayer is ended, then disperse abroad in the land and ".seek of Allah's grace, and remember Allah much that you may be successful

".The Holy Prophet Muhammad (S) said: "Cursed be he who puts his burden on people

He (S) also said: "There is no Muslim who plants anything of which men, animals or ".birds eat, but it will be counted as a charity for him till the Day of Judgement

He (S) also said: "Good actions are of ten kinds the best of which is business if it is ".taken duly and given duly

He (S) also said: "The supplication of the following people in the Islamic community will not

:be granted

.A man who curses his parents •

.A man who curse his debtor while he has not asked him for a document •

.A man who curses his wife while he can divorce and free her •

A man, who remains at home and without going out for sustenance, prays for it. In this case Allah says to him: ‘My servant, did I not give you a sound body and organs for you to obtain your necessities and that you may not have an excuse disobeying My command that you seek your livelihood and that you may not be sustained by your ’.family? In that case I might have given you or deprived you, while you were excused

A man to whom Allah has bestowed much wealth, and he has wasted it and now he prays to the Lord for sustenance. In this case Allah says to him: ‘Did I not give you a bountiful sustenance? Why did you not spend it economically as I commanded you? ’?Why were you lavish when I had prohibited you from being so

Imam Ali (a.s.) the Commander of the Faithful said: “Anyone who in spite of having ”.water and soil remains poor, stands far from Allah’s mercy

He (a.s.) also said: “Engage yourselves in business; for by it you will be free from the desire of what people possess. Surely Allah loves people who have some employment ”.with honesty

Imam Ja’far al-Sadiq (a.s.) said: “Allah hates abundance of sleep and abundance of ”.leisure

He (a.s.) also said: “Do not fail

".to acquire your livelihood. The former Imams used to work hard for it

He (a.s.) also said: "Do not fail to acquire your livelihood, lest you should he a burden ".on people

He (a.s.) also said: "Keep on being pious and seeking what is with Allah. I swear by Allah that I do not recommend you anything other than what we (Imams) do. So work hard and, when you have performed your morning prayer, go out for sustenance and ".look for what is lawful; then Allah will give you and provide you with your needs

He (a.s.) also said: "Do not quit seeking for lawful sustenance. Do your best and have ".(reliance (on God

Answering one of his companions who had objected to his going out on a hot day for sustenance, he (a.s.) said: "I go out for sustenance, so that I should be independent of ".people

On a similar occasion, he (a.s.) said: "I like suffering from the heat of the sun for ".sustenance

On a similar occasion, he (a.s.) said: "Leave me. I like Allah to see me working with my ".hands and seeking for a lawful sustenance with suffering

He (a.s.) also said: "If it comes about that you knew the ultimate relief would come the ".next day, you should never give up going out for sustenance

He (a.s.) also said: "The reward of him who toils on behalf of his household is like the ".reward of him who does jihad for the sake of Allah

He (a.s.) also said: "Farmers are the treasures of

”.Allah in His land, and among actions, nothing is more beloved by Allah than farming

He (a.s.) also said: “Farmers are treasures for men. They plant good things which Allah provides people with. They will have the best and highest position on the Day of ”.’Judgement and will be called ‘The Blessed Ones

He (a.s.) also said: “Sow and plant; I swear by Allah that people have not engaged ”.themselves in any occupation better and more beloved than it

”.He (a.s.) also said: “Farming is the greatest alchemy

He (a.s.) also said: “Do not give up business, so that you might be abased. Do business ”.and Allah will bless you

”.He (a.s.) also said: “Do not give up business. Ask of the bounty of Allah

He (a.s.) also said: “The prayers of him who quits seeking for sustenance will not be granted. Having misunderstood the purport of the revelation which says: ‘And whoever is careful of (his duty to) Allah, He will make for him an outlet and give him sustenance from whence he thinks not,’(۱) a group of the Prophet’s companions left their jobs and devoted themselves to worship, saying ‘Our needs will be met.’ When their news reached the Prophet (S) he sent for them to interrogate them about their action. They told him that Allah had guaranteed their sustenance. The Prophet (S) said: The supplication of those who do like this will not be granted. Keep on having ”’.endeavour

Imam Musa al-Kazim (a.s.) said: “Keep away from idleness and sloth; because they forbid you

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.The Qur’an ۶۵:۲-۳ -۱

".your portion in this world and the world to come

Answering the objection of a friend to his working hard in the field, he (a.s.) said: "Those who were better than me and my father worked with their own hands. The Messenger of Allah, Imam 'Ali and my forefathers worked with their hands and it is ".the manner of the prophets and their successors and of the righteous

Some General Rules for Transactions

Allah the Most High said: "Woe to the defrauders who, when they take the measure (of their dues) from men, take it fully, but when they measure out to others or weigh out for them, they are deficient. Do not these think that they shall be raised again on a "?Mighty Day

The Holy Prophet Muhammad (S) said: "He who deceives harms or betrays a Muslim ".cannot be counted as a Muslim

He (S) also said: "He who deceives a Muslim in buying or selling, he is not of us; and on the Day of Judgement he will be among Jews; because they are the most deceitful ".group to Muslims

He (S) also said: "Anyone who passes a night intending a deception on his Muslim brother, he passes that night and the day after it in the anger of Allah until he repents; ".and if he dies, his death is with a religion other than Islam

".(He (S) also said: "Trickery, cheating and dishonesty cause the fire (of hell

".He (S) also said: "He who is a Muslim abstains from trickery and cheating

Imam 'Ali (a.s.) the Commander

of the Faithful said: “O businessmen, First religious jurisprudence, then business! First religious jurisprudence, then business! I swear by Allah that usury in the Islamic community is more hidden than the trail of the ants on granite. Have your oaths accompanied with truthfulness. Businessmen are sinful, and the sinful are in the fire; except those who take what is lawful and give what is lawful.”

He (a.s.) also said: “O businessmen, be careful of your duty to Allah... Refrain from oaths, abstain from telling- lies, avoid oppressing others, be just to the oppressed, do not draw near to usury; ‘Give full measure and weight fairly, and defraud not men their property, and do not act corruptly in the land, making mischief.’”(١)

Imam Ja’far al-Sadiq (a.s.) said: “Keep on being truthful in your speech, do not hide any deficiency in your goods, do not cheat any one who trusts you, because this action is forbidden, do not want for people any thing which you do not want for yourself, give what is lawful and take what is lawful and do not wrong anyone... Businessmen are sinful, and the sinful are in the fire; except those who take what is lawful and give what is lawful.”

Imam Musa al-Kazim (a.s.) said: “Selling in the shadows is a kind of fraud and fraud is not lawful.”

He (a.s.) also said: “Cursed be any one who defrauds, cheats or tricks a Muslim.”

Shunning Greed

Greed is an offence, which brings abjectness and sin.

Imam ‘Ali (a.s.) the Commander of the

١- The Qur’an ١١:٨٥.

Faithful said: “Greed is the key to trouble and carries man to hardship. It causes him to ”.commit sin

”.He (a.s.) also said: “Greed is a sign of the wretched

”.He (a.s.) also said: “Greed brings abjectness and adversity

Imam Muhammad al-Baqir (a.s.) said: “The example of those who are greedy for this world is like the example of silkworms. The more they add to themselves the more ”.difficult is their escape, until they die of grief

Imam Ja’far al-Sadiq (a.s.) said: “The greatest wealth is that of those who are free ”.from greed

Hating Covetousness

.Covetousness also brings abjectness and sin

Imam ‘Ali (a.s.) the Commander of the Faithful said: “The best affairs are those which ”.are far from covetousness

”.He (a.s.) also said: “Restraint strengthens faith and covetousness destroys it

”.He (a.s.) also said: “The abjectness of men is in their covetousness

He (a.s.) also said: “Beware of the deception of covetousness, for if brings you ”.hardship

He (a.s.) also said: “Anyone who does not purify his soul from the abjectness of ”.covetousness abases himself, and in the hereafter his abasement is more and worse

Imam Muhammad al-Baqir (a.s.) said: “What a bad person is he who has a ”!covetousness which incites him

He (a.s.) also said: “Seek for the survival of your honour through the killing of ”.covetousness

Benevolence

The Holy Prophet Muhammad (S) said: "Anyone who wants to be far from fire and enter paradise, his life should end while he still confesses that there is no god but Allah and that Muhammad is the Messenger of

Allah and while he seeks to behave with people in the same manner that he expects ”.them to behave with him

He (S) also said: “One of the rights of Muslims is to like for each other the good things that they like for themselves and to dislike for each other the bad things that they ”.dislike for themselves

He (S) also said: “The worst of people with Allah on the Day of Judgement are the two- ”.faced

”.He (S) also said: “The worst of people are the two-faced and the double-tongued

Imam ‘Ali Zayn al-’Abidin (a.s.) said: “The rights of your co-religionist is to intend for him peace and mercy... and to like for him what you like for yourself and to dislike for ”.him what you dislike for yourself

Imam Muhammad al-Baqir (a.s.) said: “Love your Muslim brother. Like for him what ”.you like for yourself and dislike for him what you dislike for yourself

Imam Ja’far al-Sadiq (a.s.) said: “I advise you to be careful of your duty to Allah and to do good to your Muslim brother and to like for him what you like for yourself and to ”.dislike for him what you dislike for yourself

He (a.s.) also said: “Anyone who meets believers with two faces and two tongues, he ”.will have two flames on the Day of Judgement

Imam Musa al-Kazim (a.s.) said: “Bad people are the two-faced and the double-tongued: they who praise their brethren in their presence and backbite them in their absence; they who envy their brethren for their

”.favours and abase them in their afflictions

Resisting Anger

Islam warns against inappropriate anger, and considers it a dangerous vice. It .recommends the suppression of anger

Allah the Most High said: “And hasten to forgiveness from your Lord, and a Garden, the extensiveness of which is (as) the heavens and the earth; it is prepared for those who spend (benevolently) in ease as well as in straitness, and those who restrain ”.((their) anger and pardon men, and Allah loves the doers of good (to others

He also said: “So whatever thing you are given, that is only a provision of this world’s life, and what is with Allah is better and more lasting for those who believe and rely on their Lord. And those who shun the grave sins and indecencies, and whenever they ”.are angry they forgive

The Holy Prophet Muhammad (S) said: “Anger corrupts faith in the same way that ”.vinegar destroys honey

He (S) also said: “Any one who suppresses an anger which could be brought into ”.operation and is patient, Allah will give him the reward of a martyr

He (S) also said: “Any one who suppresses an anger which could be brought into ”.operation, Allah will give him a security and a tasteful faith in return for it

He (S) also said: “The wisest of people is he who is the most moderate, and the most ”.provident of people is he who suppersses his anger the most

He (S) also said: “Indeed, by patience one can attain the position of him who prays

at nights and observes fasting on days.”

He (S) also said: “Among the best paths to Allah are the suppression of anger and having patience with afflictions.”

Imam ‘Ali (a.s.) the Commander of the Faithful said: “Anger is a vice that, when followed, causes destruction.”

He (a.s.) also said: “Anger is an enemy of yours, so do not admit it into your soul.”

He (a.s.) also said: “Anger paralyses the intellect, and keeps you away from truth.”

He (a.s.) also said: “Beware of anger, for it is a blazing fire.”

He (a.s.) also said: “Be far from anger, because it begins with madness and ends with sorrow.”

He (a.s.) also said: “What a bad fellow anger is! It shows deficiencies, creates evil and annihilates good.”

He (a.s.) also said: “He who is overcome by anger and lust, his position is like that of animals.”

Imam Muhammad al-Baqir (a.s.) said: “Indeed, Allah loves the modest and the patient.”

He (a.s.) also said: “Any one who restrains his anger from people, Allah will restrain the punishment of the Day of Judgement from him.”

Imam Ja’far al-Sadiq (a.s.) said: “Anger is a key to all bad deeds.”

He (a.s.) also said: “Any one who has no control over his anger has no control over his intellect.”

He (a.s.) also said: “Any one who suppresses his anger, Allah will add to his honour and authority in this world and the world to come.”

He (a.s.) also said: “Any one who suppresses an anger which could be brought into operation, Allah will fill his heart with His pleasing till

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”.the Day of Judgement

He (a.s.) also said: “Any one who suppresses an anger which could be brought into ”.operation, Allah will fill his heart with security and faith till the Day of Judgement

Fair Speech

Religion recommends fair speech and prohibits abuse. Abuse is a vice that causes .hatred

”.Allah the Most High said: “And you shall speak to men good words

He also said: “Kind speech and forgiveness is better than charity followed by injury; and Allah is self-sufficient, forbearing. O you, who believe! Do not make your charity ”.worthless by reproach and injury

He also said: “And do not give away your property, which Allah has made for you a (means of) support, to the weak of understanding, and maintain them out of (the ”.profits of) it, and clothe them and speak to them words of honest advice

He also said: “And when there are present at the apportionment relatives and the orphans and the needy, give them (something) out of it and speak to them kind ”.words

He also said: “And let those fear who, should they leave behind them weakly offspring, would fear on their account; so let them be careful of (their duty to) Allah, and let ”.them speak right words

He also said: “And say to My servants (that) they speak that which is best; surely ”.Satan sows dissension among them; surely Satan is an enemy to man

The Holy Prophet Muhammad (S) said: “Surely of the most wicked people are those ”.whom others hate because of their abuse

:He (S) also said

“Surely Allah abhors those who are impudent and abusive.”

He (S) also said: “He whose tongue people hate will go to hell.”

He (S) also said: “The most wicked is he whom people respect for fear of his ill-treatment and to remain safe from the harm of his abuse.”

He (S) also said: “The worst of people with Allah on the Day of Judgement are those whom people honour for fear of their wickedness.”

Imam Muhammad al-Baqir (a.s.) said: “Tell people the best of what you expect them to tell you.”

Imam Ja’far al-Sadiq (a.s.) said: “My followers, be an ornament for us, and do not be a shame on us; tell people good words; guard your tongues and keep them back from idle talk and evil words.”

He (a.s.) also said: “Fear Allah and keep your tongues except from fair speech.”

He (a.s.) also said: “Surely impudence, abuse and shrewdness are of the signs of hypocrisy.”

He (a.s.) also said: “Surely the most hated man with Allah is he whose tongue people fear.”

Maintaining Brotherhood and Avoiding Hatred

Enmity and hatred are among bad characteristics prohibited in Islam, and they sometimes result in other vices such as backbiting, lying, accusing, scorning, abuse, offence, injustice, envy and niggardliness. They destroy man in this world and in the hereafter.

Allah the Most High said: “And let not hatred of a people – because they hindered you from the Sacred Mosque – incite you to exceed the limits.”

He also said: “And let not hatred of a people incite you not to act equitably; act equitably

".that is nearer to piety

The Holy Prophet Muhammad (S) said: "Do not sever your relations even with those ".who break them with you

He (S) also said: "Indeed, hating each other causes uprooting, not of your hair, but of ".your faith

He (S) also said: "No Muslim is permitted to break with his brother for three days; he ".who returns first will enter paradise first

Imam 'Ali (a.s.) the Commander of the Faithful said: "Give up envy, lying and hatred; ".because these three bring shame to religion and destroy man

Imam Muhammad al-Baqir (a.s.) said: "When two men of our follower are in a conflict and have broken with each other, the wronged one between them should go to his fellow and say: 'My brother, the fault lies with me,' so that they become friendly. ".Surely Allah is a good Judge; He will administer justice to the wronged one

He (a.s.) also said: "Magnify your fellows and pay tribute to them. Do not argue with each other; do not harm each other; do not envy each other; keep away from ",niggardliness; and be sincere servants to Allah

He (a.s.) also said: "If a Muslim comes to another Muslim to visit him or for a request to be granted and asks permission at his house and is not received or met, on the latter ".is the curse of Allah until they meet

Imam Ja'far al-Sadiq (a.s.) said: "He who sows the seeds of hatred will reap his ".sowing

He (a.s.) also said: "A believer is a gift of Allah

to his Muslim brother; so if the latter makes him happy and befriends him, it is considered as the acceptance of Allah's gift; but if he breaks with him and hates him, ".it is considered as the rejection of Allah's gift

He (a.s.) also said: "Allah never accepts the good deeds of any believer who intends an ".improper action for his Muslim brother

Imam 'Ali al-Rida (a.s.) said: "The believers are like brothers who have the same parents. He is cursed, he is cursed, he who accuses his brother; he is cursed, he is cursed, he who deceives his brother; he is cursed, he is cursed, he who does not intend good for his brother; he is cursed, he is cursed, he who hides himself from his ".brother; he is cursed, he is cursed, he who backbites his brother

Modesty

.Appropriate modesty is a morality encouraged by religion

The Holy Prophet Muhammad (S) said: "May Allah bestow His mercy on him who is modest to the Lord as he must be, who keeps both his mind and stomach safe from sin, who remembers his being worn out in his grave, and who reminds himself of his ".being raised in the hereafter

He (S) also said: "Modesty is of two kinds: The modesty of wisdom which brings ".knowledge and the modesty of foolishness which brings ignorance

Imam 'Ali (a.s.) the Commander of the Faithful said: "Impudence is the head of all ".evils

Imam 'Ali Zayn al-'Abidin (a.s.) said: "A believer does not do any good thing to

”.be seen, nor does he give it up for modesty

Imam Muhammad al-Baqir (a.s.) said: “Modesty and faith are tied up together; they ”.are always to be found together

Imam Ja’far al-Sadiq (a.s.) said: “Modesty is a sign of faith; and faith takes you to ”.paradise

”.He (a.s.) also said: “There is no faith for him who has no modesty

”.He (a.s.) also said: “The head of morality is modesty

”.He (a.s.) also said: “Do not abstain from learning because of modesty

Imam Musa al-Kazim (a.s.) said: “Surely Allah has forbidden paradise to him who is impudent and abusive, who has no modesty, who cares neither about what he says ”.nor about what is said on him

Avoiding Suspicion

Allah the Most High said: “O you who believe, avoid suspicion, for surely suspicion in ”.some cases is a sin

The Holy Prophet Muhammad (S) said: “Do not search the deficiencies of believers and do not follow their faults; because he who follows his brother’s faults, his own faults will be sought by Allah; and he whose faults are sought by Allah will be ”.disgraced, even if he keeps indoors

Imam ‘Ali (a.s.) the Commander of the Faithful said: “Justify your brother’s action in the best way unless you know otherwise; and do not suspect your brother for what he ”.says while you can interpret it as good

He (a.s.) also said: “Discard suspicion among yourselves; because Allah has forbidden ”.it

Imam Ja’far al-Sadiq (a.s.) said: “When a believer accuses his brother, faith in his heart is melted in the same way

".that salt is melted in water

Imam 'Ali al-Rida (a.s.) said: "The believers are like brothers who have the same parents. He is cursed, he is cursed, he who accuses his brother; he is cursed, he is cursed, he who deceives his brother; he is cursed, he is cursed, he who does not intend good for his brother; he is cursed, he is cursed, he who hides himself from his ".brother; he is cursed, he is cursed, he who backbites his brother

Hating Gossip

One of the worst of actions is gossiping which is severely prohibited in Islam. It .sometimes causes social conflict and disorder among people

The Holy Prophet Muhammad (S) said to his companions: "Shall I not inform you of the worst among you?'" They said: "Yes, O Messenger of Allah." He said: "Those who go to and fro bearing tales, who cause separation between friends and who seek ".deficiencies in those who are sound

He (S) also said: "The worst of people are those who hate the believers and the believers in their hearts hate them, who go to and fro bearing tales, who cause separation between friends and who seek deficiencies in those who are sound. Allah ".will not look at them on the Day of Resurrection and will not purify them

".He (S) also said: "The talebearer will not enter paradise

He (S) also said: "The talebearer will not be relieved from the punishment of Allah in ".the hereafter

He (S) also said in his speech about the forbidden things that one

.should not gossip nor should one listen to talebearers

Imam Ja'far al-Sadiq (a.s.) said: "Murderers, habitual drunkards and those who go to and fro bearing tales will not enter paradise."

He (a.s.) also said: "Paradise is forbidden for three kinds of people: the talebearer, the habitual drunkard and the tame cuckold."

He (a.s.) also said: "Four kinds of people will not enter paradise: the soothsayer, the hypocrite, the habitual drunkard and the talebearer."

He (a.s.) also said: "Surely the talebearer is a raise witness and a companion of Satan in muting corruption among people."

Despising Backbiting

One of the actions severely prohibited in Islam is backbiting. Backbiting is to narrate and display a deficiency or the negative action of (believing person, which he would not like to be disclosed. On the other hand, to disclose something, which is evident, which the doer himself does not hide is not forbidden. Also if an oppressed person narrates about the oppressive actions of his oppressor or if someone speaks about a person who has made an innovation in religion, it is not forbidden. There are other instances where narrating the negative qualities of someone is not forbidden and they are discussed in books of Islamic law. Listening to backbiting is also forbidden and the listener should defend the victim.

Allah the Most High said: "O you, who believe, avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you back-bite others. Does one of you like to eat

the flesh of his dead brother? Verily you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful."

He also said: "Surely those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know."

The Holy Prophet Muhammad (S) said: "Backbiting is worse than fornication." He was asked: "O Messenger of Allah, why is it so?" He (S) replied: "The fornicator may repent and Allah accept his repentance; but although the backbiter may repent, Allah will never accept his repentance until his victim pardons him."

He (S) also said: "I swear by Allah besides Whom there is no god, that no believer can ever attain the benefits of this world and the world to come except by his good opinion of Allah, hope, good nature and abstaining from backbiting of the believers. I swear by Allah besides Whom there is no god, that no repenting believer will be punished except for his suspicion about Allah, despair, ill nature and backbiting of the believers. I swear by Allah besides Whom there is no god, that no believing servant has a good opinion of Allah except He will behave duly towards His believing servant. For Allah is generous and graceful, When His believing servant has a good opinion of Him, He does not fail to do according to it. So have a good opinion of Allah and wish for

".Him

Imam Ja'far al-Sadiq (a.s.) said: "Anyone who narrates about a believer what his eyes have seen and his ears have heard, he is of those about whom Allah has said: 'Surely those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter.'"

Avoiding False Accusations

False accusation is worse than backbiting. It is to falsely attribute a deficiency or an offence to a believing person. It is certain that this transgression is the most wicked of attacks upon the prestige of a believer.

Allah the Most High said: "And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin."

He also said: "Surely (as for) those who speak evil of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace."

The Holy Prophet Muhammad (S) said: "Backbiting is speaking about your brother what he does not like to be mentioned." And he added: "Know that if you mention what is actually in him, this is backbiting; and if you mention what is not actually in him, this is a false accusation."

Imam Ja'far al-Sadiq (a.s.) said: "Backbiting is saying about your brother what Allah has hidden for him. But mentioning what is not hidden, for example, a coarse personality or hastiness, which is open characteristics, is not backbiting. However false accusation is mentioning

".negative qualities that are not in him

He (a.s.) also said: "Anyone who falsely accuses a believer, male or female, of what is not in him on the Day he will be raised he will remain in 'tinat khabal' until he is released from it." Someone asked: "What is tinat khabal?" He (a.s.) said: "It is a kind of ".pus that is secreted from the sexual organs of prostitutes

He (a.s.) also said: "Anyone who falsely accuses a believer Allah will imprison him in the pus from the sexual organs of prostitutes, until he is released from what he said." He also added: "Backbiting is saying about your brother what Allah had hidden for him; but if you say what is not in him, then it is what Allah said in His Book: 'He indeed takes "(upon himself the burden of a calumny and a manifest sin.'(١

Guarding the Tongue

The other offences of the tongue, in addition to them being types of oppression (which itself, according to reason and religion, is forbidden), have also been prohibited :in Islamic sources under their very names. Some examples are given below

Allah the Most High said: "O you who believe, let not (one) people laugh at (another) people, perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with other people, nor call one another by nicknames; evil is a bad name after faith, and whoever does not repent, he it

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.The Qur'an ۴:۱۱۲ -۱

".is who is unjust

The Holy Prophet Muhammad (S) said: "Anyone who makes light of a poor believing Muslim, he has made light of Allah Himself, and Allah will make light of him on the Day of Resurrection if he does not repent. Anyone who respects a poor believing Muslim, he will meet Allah on the Day of Resurrection while He is pleased with him. Indeed ".anyone who respects his believing Muslim brother, he respects Allah the Almighty

He (S) also said: "Anyone who abases a poor believing Muslim for his poverty and makes light of him, he has made light of Allah and remains in the wrath of Allah until he goes to one whom he has wronged and apologizes to him and the other becomes ".pleased with him

He (S) also said: "Allah said: 'Anyone who abases my believing servant, he has ".'declared war against Me

He (S) also said: "Anyone who annoys a believer, Allah annoys him; and anyone who ".saddens a believer, Allah will bring sadness to him

He (S) also said: "Anyone who glares at a believer with a look to frighten him, Allah will ".frighten him on the Day when there is no shelter except His own

He (S) also said: "The entire being of a believer is a sanctuary that is his prestige, his ".property and his life

He (S) also said: "Insulting a believer is a great transgression and fighting him is unbelief, eating his flesh (backbiting him) is a sin, and respecting his property is like respecting his

".life

He (S) also said: "Anyone who rebukes the slightest fault of a believer will not die until ".he himself commits that fault

".Imam Muhammad al-Baqir (a.s.) said: "Beware of being snide to the believers

He (a.s.) also said: "There is no one who is snide in the presence of a believer except that he dies with the worst kind of death, and wilt not be given the grace to be on the ".path of accomplishing good actions

Imam Ja'far al-Sadiq (a.s.) said: "Do not disregard a poor believing Muslim; because ".anyone who disregards or makes light of him will he disregarded by Allah

He (a.s.) also said: "Anyone who disregards a believer whether poor or not, Allah ".disregards him until he ceases his action

He (a.s.) also said: "Allah has said: 'Let anyone who annoys My believing servant announce a war against Me, and let anyone who respects My believing servant be "'.safe from My anger

Imam Ja'far al-Sadiq (a.s.) said: "Surely cursing when uttered by the cursor moves back and forth between him and the person cursed. If it finds any reason to be attached to the victim, it attaches; but if not, the curser himself becomes worthy of it, and it comes back to him. Therefore beware of cursing a believer, lest your curse ".come back to you

He (a.s.) also said: "Anyone who rebukes a believer, Allah the Almighty will rebuke him ".in this world and the hereafter

,He (a.s.) also said: "He is cursed, he is cursed, he who attributes unbelief to a believer

".and he who attributes unbelief to a believer is like his murderer

Peace and Reconciliation

Not only does Islam forbid all kinds of aggression and injury between individuals (as we have observed until now), but also it teaches that individuals in the society are brothers to each other and they must observe peace and reconciliation among themselves. They must help and assist each other in securing the good things of life whether material or spiritual. According to Islam people are like the members of one family: the old men and women are like our parents, the youth are like our brothers and sisters, and the young ones are like our children. Furthermore, in goodness, kindness, compassion and mutual help they must be like members of one body, such .that when one of its members is hurting, the other members are concerned

Believers must be friends, helpers and guides to each other. They must be concerned about each other's situation, be beneficent, benevolent and servants to each other. They must work hard to fulfill each other's needs and like for their brothers what they .like for themselves, and dislike for them what they dislike for themselves

Allah the Most High said: "The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had ".on you

He also said: "There is no good in most of their secret councils except (in his) who ,enjoins charity or goodness or reconciliation between people; and whoever does this

”.seeking Allah’s pleasure, We will give him a mighty reward

He also said: “And help one another in goodness and piety, and do not help one another in sin and aggression; and be careful (of your duty to) Allah; surely Allah is ”.(severe in requiting (evil

He also said: “And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, obey Allah and His Apostle; (as for) these, Allah will show mercy to ”.them; surely Allah is Mighty, Wise

The Holy Prophet Muhammad (S) said: “Anyone who goes to make peace between two persons, the angels of Allah send blessings upon him until he returns and he will ”.(be given the reward of the Night of Destiny (Laylat al-Qadr

He (S) also said: “Anyone who enters the morning not concerned about the affairs of the Muslims, he is not a Muslim. And anyone who hears one who says: ‘O Muslims!’ ”.and he does not respond to him, he is not a Muslim

He (S) also said: “People are the dependents of Allah; so the most beloved by Allah is ”.he who benefits the dependents of Allah most

He (S) also said: “People are all the dependents of Allah; so the most beloved by Allah ”.is he who benefits them most

”He (S) also said: “The best of people is he from whom people benefit

He (S) also said: “Surely the greatest of people in status to Allah on the

Day of Resurrection is the one who travels most on the earth in the path of ”,benevolence to the people

He (S) also said: “Each one of you should be benevolent to his brother as he is to ”.himself

He (S) also said: “The believers are brothers, some of them fulfill the needs of others and by virtue of fulfilling each other’s needs, Allah will fulfill their needs on the Day of ”.Resurrection

He (S) also said: “Accompanying a Muslim brother for the satisfaction of his needs is ”.more beloved to Allah than two months retreat (i’tikaf) in the Masjid al-Haram

He (S) also said: “Believers in doing good to each other and in being merciful and compassionate to each other are like one body. When one part is in pain the other ”.parts echo its distress in sleeplessness and fever

Imam ‘Ali Zayn al-’Abidin (a.s.) said: “And the rights of your brother in religion is to intend peace and mercy for him… and that the aged must be like your parents, the ”.youth like your brothers and sisters, and the young ones must be like your children

Imam Ja’far al-Sadiq (a.s.) said: “A believer is a brother to his believing fellow, an eye and a guide for him. He never betrays wrongs or tricks him, nor does he make to him a ”.promise which he breaks

He (a.s.) also said: “A Muslim is a brother to another: he is his eye, his mirror and his guide; he does not betray, cheat, or oppress him; neither does

".he tell him a lie or backbite him

He (a.s.) also said: "The Messenger of Allah was asked: 'Who is the most beloved of ".Allah'." He said: "The most beneficial of people to the people

He (a.s.) also said: "Continue being benevolent for the sake of Allah towards His ".people; for you will never find any action more meritorious than it

He (a.s.) also said: "It is incumbent upon a believer to be benevolent to other believers, ".whether in their presence or their absence

He (a.s.) also said: "Believers are servants one to another." He was asked how they ".could be servants to each other. He replied: "Some of them are beneficial to others

He (a.s.) also said: "Accompanying a Muslim in order to satisfy the latter's needs is ".better than seventy circumambulations of the Ka'bah

He (a.s.) also said: "Surely satisfying the needs of a believing man is more beloved to Allah than twenty pilgrimages (hajj) in each of which one pays a large amount of ".money

He (a.s.) also said: "Allah the Almighty says: people are My dependent; and the most beloved of people to Me is the one who is most merciful of them to them and the one ".who is the most diligent in fulfilling their needs

He (a.s.) also said: "Anyone who is diligent in fulfilling the needs of his Muslim brother and he does his best in accomplishing it and Allah makes him successful in satisfying it, such a person. Allah will record for him the reward of one pilgrimage (hajj). One

minor pilgrimage (‘umrah), two months retreat (i’tikaf) in the Masjid al-Haram and two months of fasting. Bui if he tries until Allah does not let him he successful in satisfying if, Allah will record for him one pilgrimage and one minor pilgrimage.”

Imam Musa al-Kazim (a.s.) said: “Surely Allah has some servants in the earth who try to satisfy the needs of people. They are those who are safe on the Day of Resurrection; and he who cause happiness for a believer. Allah will make his heart happy on the Day of Resurrection.”

Imam Hasan al-’Askari (a.s.) said: “There are two merits above which nothing is higher: belief in Allah and the benefiting of brothers.”

Exhorting Good and Forbidding Wrong

One of the great commands and everlasting obligations of Islamic society is exhorting good and forbidding wrong. This command leads to well-being and felicity in this world and the hereafter, and other religious laws and obligations are established upon it.

Allah the Most High said: “And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these are the ones that shall be successful.”

He also said: “Of the followers of the Book there is an upright party; they recite Allah’s communications in the night-time and they adore (Him). They believe in Allah and the Last Day, and they enjoin what is right and forbid the wrong, and they strive with one another in hastening to good deeds, and those are among the good.”

He also said:

Why do not the learned men and the doctors of law (among Jews) prohibit them from" their speaking of what is sinful and eating of what is unlawfully acquired? Certainly ".evil is that which they work

He also said: "And surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty. Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of ".affairs

The Holy Prophet Muhammad (S) said: "When my people shirk the responsibility of exhorting good and forbidding wrong and say that another should do it, they must ".wait for an affliction from Allah the Exalted

He (S) also said: "Surely Allah abhors any weak believer who is a coward, that is, he ".does not forbid what is wrong

He (S) also said: "It is forbidden for any believing eye which sees that Allah is ".disobeyed, to shut itself to it unless it changes the situation

He (S) also said: "You should exhort good and forbid wrong or else the punishment of ".Allah will cover you all

He (S) also said: "My people are in felicity as long as they exhort good and forbid wrong and help each other in doing good. If they do not do this, grace will be taken away from them and some of them will get to dominate over the others, and there will ".be no help for them in the earth or in the heavens

Imam 'Ali

a.s.) the Commander of the Faithful said: “Do not abandon enjoining what is right and) forbidding what is wrong lest the wicked among yourselves dominate over you. In ”.that case you will supplicate to Allah and He will not respond to you

Imam Muhammad al-Baqir (a.s.) said: “What an evil people are they who oppose ”.enjoining good and forbidding wrong

He (a.s.) also said: “Surely exhorting good and forbidding wrong are the path of the prophets and the method of the virtuous. They are major obligations upon which the other obligations are established, ways are made secure, trade is made lawful, things that which have been usurped are returned, the earth becomes civilized, one can .combat the enemy, and affairs are corrected

So you must hate and deny evil in your hearts, denounce it with your tongues, forbid it with your hands, and do not fear the blame of anyone in this regard for the sake of Allah. If the wrongdoers stop and return to right action, then you will have no power over them. ‘The way (to blame) is only against those who oppress men and revolt in (the earth unjustly; these shall have a painful chastisement.’(١

So you should oppose them by your organs and abhor them in your hearts while not“ seeking power or victory over them, nor any profit until they return to obeying the ”.commands of Allah and continue with obeying Him

He (a.s.) and Imam Ja’far al-Sadiq (a.s.) said: “Woe upon a people who do not obey

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.The Qur’an ۴۲:۴۲ -١

".Allah through enjoining right and forbidding evil

Imam Ja'far al-Sadiq (a.s.) said: "A man came to the Messenger of Allah and said: 'My mother is not a chaste woman.' The Prophet (S) said: 'Do not let her out.' The man said: 'I did so, but it was not sufficient.' The Messenger (S) said: "Then prevent people from coming to visit her.' He said: 'I did so, but it was not sufficient.' The Prophet (S) said: 'Imprison her; because you cannot do any better good to her than preventing ".her from committing a grave (mortal) sin in front of Allah the Almighty

Defending Religion and Society

According to Islamic teachings, people must form a firm and unified rank like a compact wall to defend their principles and rights. In addition to unity, which is the basis for power, glory and success, they must be equipped with the technology of .their time to deter enemy attacks

Allah the Most High said: "And obey Allah and His Apostle and do not quarrel, for then you will be weak in hearts and your power will depart, and be patient; surely Allah is ".with the patient

He also said: "And fight in the way of Allah with those who fight with you, and do not ".exceed the limits, surely Allah does not love those who exceed the limits

He also said: "Whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful of (your duty to) Allah and know that Allah

".(is with those who guard (against evil

He also said: "And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) whom Allah knows; and whatever thing you will pay in Allah's way, it will he paid back to you fully and you will not be dealt with ".unjustly

He also said: "Surely Allah loves those who fight in His way in ranks as if they were a ".firm and compact wall

The Holy Prophet Muhammad (S) said: "Believers are brethren, their lives are equal to ".each other and they are as one hand against their enemy

Imam 'Ali (a.s.) the Commander of the Faithful said: "The troops by the leave of Allah are the fortresses of the citizenry, the glory of their rulers, the might of the religion, ".the means of security, and society cannot survive without them

Imam Muhammad al-Baqir (a.s.) said: "Surely Allah does abhor a servant when an ".enemy invades his home and he does not fight him

The Fundamental Equality of Humanity

From the point of rights and law, social classes and individuals in Islam are equal like the teeth of a tomb. The social discrimination of the pre-Islamic age of ignorance (like racial discrimination) has been abolished. Social discrimination in Islam (i.e. privilege in .nobility, and not in law) does exist, but it is in accordance with piety and knowledge

Allah the Most High said: "O you men, surely We have

created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you with Allah is the one among you ”.most careful (of his duty); surely Allah is Knowing, Aware

He also said: “O you who believe, be maintainers of justice, bearers of witness for Allah’s sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then ”.surely Allah is aware of what you do

He also said: “Say: Are those who know and those who do not know alike? Only the ”.men of understanding are mindful

He also said: “Is he then who is a believer like him who is a transgressor? They are not ”,equal

On the day of the conquest of Mecca, the Holy Prophet Muhammad (S) stood up among the people to preach to them; first he praised Allah, magnifying Him, then he said: “O people let those who are present convey my message to those who are absent. Surely Allah the Holy, the Exalted has removed the arrogance and mutual boasting about fathers and tribes of the pre-Islamic age of ignorance. O people, you are from Adam and Adam is from clay. Beware that the best of you with Allah and the most honourable with Him are those who are

".most pious and who obey Him the most

He (S) also said: "Surely Allah through Islam removed the arrogance and the mutual bragging about their fathers of the pre-Islamic age of ignorance. Beware that all people are from Adam, and Adam himself is from clay. And the most noble of you with ".Allah are those who have more piety

He (S) also said: "Surely people from the period of Adam until now are like the teeth of a comb: there is no superiority of an Arab over a non-Arab and of the red over the ".black except on the basis of piety

Supporting the Underprivileged

Islam has supported the underprivileged and in many different ways emphatically recommended them to others. In addition to religiously prescribed instances such as obligatory alms, Islam has encouraged other ways of aiding the poor, and the Muslim .leaders themselves have been pioneers in this regard

Allah the Most High said: "It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the Last Day and the Angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin, the orphans, the needy, the way-farer, the beggars and for (the emancipation of) the captives, and those who keep up prayer and pay the poor-rate and are performers of their promise when they make a promise and are patient in distress and affliction and in time of conflicts

these are they who are true (to themselves) and these are they who guard (against – evil).”

He also said: “Those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.”

He also said: “This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen and keep up prayer and spend out of what We have given them. And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter. These are on a right course from their Lord and these are the ones that shall he successful.”

He also said: “And serve Allah and do not associate any thing with Him, and be good to the parents, the near of kin, the orphans, the needy, the neighbour of (your) kin, alien neighbour, the companion on a journey, the way-farer and those whom your right hands possess; surely Allah does not love him who is proud, boastful; those who are niggardly and bid people to be niggardly and hide what Allah has given them out of his grace; and We have prepared for the unbelievers a disgraceful chastisement.”

He also said: “And hasten to forgiveness from your Lord, and a Garden, the extensiveness of which is (as) the heavens and the earth; it is prepared for those who guard

against evil). Those who spend (benevolently) in ease as well as in straitness, and) those who restrain (their) anger and pardon men; and Allah loves the doers of good ".((to others

He also said: "The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-Giving, Knowing. (As for) those who spend their property in the way of Allah, and then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve. Kind speech and forgiveness is ".better than charity followed by injury, and Allah is Self-Sufficient, Forbearing

He also said: "Those are only believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust. Those who keep up prayer and spend (benevolently) out of what We have given them. These are the believers in truth; they shall have from their Lord exalted grades and forgiveness and an honourable ".sustenance

He also said: "Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish. That He may pay them back fully their rewards and

".give them more out of His grace; surely He is Forgiving, Multiplier of Rewards

He also said: "Surely those who guard (against evil) shall be in gardens and fountains. Taking what their Lord gives them; surely they were before that the doers of good. They used to sleep but little in the night, and in the early dawn they asked forgiveness. And in their property was a portion due to him who begs and to him who is denied ".((good

He also said: "Every soul is held in pledge for what it earns, except the people of the right hand. In gardens they shall ask each other, about the guilty: 'What has brought you into hell?' They shall say: 'We were not of those who prayed; and we used not to feed the poor; and we used to enter into vain discourses; and we used to call the Day "'.of Judgement a lie; till death overtook us

He also said: "And as for man, when his Lord tries him, then treats him with honour and makes him lead an easy life, he says: 'My Lord honours me.' But when He tries him (differently), then straitens to him his means of subsistence, he says: 'My Lord has disgraced me.' Nay! But you do not honour the orphan. Nor do you urge one another to feed the poor. And you eat away the heritage, devouring (everything) indiscriminately. And you love wealth with exceeding love. Nay! When the earth is made to crumble to pieces. And

your Lord comes and (also) the angels in ranks. And hell is made to appear on that Day. On that Day shall man be mindful, and what shall being mindful (then) avail him? ”’!He shall say: ‘O! Would that I had sent before for my life

He also said: “Have We not given him two eyes, a tongue and two lips, and pointed out to him the two conspicuous ways? But he would not attempt the uphill road. And what will make you comprehend what the uphill road is? (It is) the setting free of a slave, or the giving of food in a day of hunger to an orphan, having relationship, or to the poor man lying in the dust. Then he is of those who believe and charge one another to show patience, and charge one another to show compassion. These are the people of ”.the right hand

He also said: “Have you considered him who calls the Judgement a lie? That is the one who treats the orphan with the harshness, and does not urge (others) to feed the ”.poor

The Holy Prophet Muhammad (S) said: “He is not a Muslim who goes to bed on a full stomach while his neighbour remains hungry. God will not look at the people of a city ”.on the Day of Judgement amidst whom one person went to bed hungry

He (S) also said: “Nothing destroys the Islam of a person faster than greed and ”.miserliness

He (S) also said: “Anyone who empathizes with the

poor with his wealth and possessions and is fair with people in his own personal ”.relationships, such a person is a genuine Muslim

Imam Muhammad al-Baqir (a.s.) said: “One of the rights of the believer on his fellow brother is the alleviation of his hunger, the covering of his shame, the paying of his ”.debts, and on his death the fulfilling of his obligations to his family and children

Imam Ja’far al-Sadiq (a.s.) said: “One of the most beloved of actions to Allah the Almighty is making a believer happy through alleviating his hunger, removing his ”.sadness and paying his debts

He (a.s.) also said: “One of the rights of a believer on another is to have love for the latter in his heart, to share his own wealth with him to fulfill his obligations to his family ”.in his absence, and to help and support him against anyone who wrongs him

He (a.s.) also said: “Any believer who is sparing of his wealth to a fellow believer while the latter needs it, Allah will not let him taste the fruit of paradise or to drink from its ”.pure drink that is sealed from others

He (a.s.) also said: “Anyone who has an extra house which a believer needs to live in and he refuses to let him use it, Allah the Almighty will say: ‘My angels, is one of My servants niggardly to My other servant with regards to a worldly house? I swear by ”.’My might that he will never dwell My paradise

He

a.s.) also said: "Allah has given you extra wealth just in order that you may direct it to) the place where He has directed, and He has not given it to you in order for it to be ".hoarded

He (a.s.) also said: "Surely of the causes for the continued existence of Muslims and Islam is that wealth be in the hands of those who acknowledge the rights of others in it and who do good. And surely of the causes for the disappearance of Islam and Muslims is that wealth be in the hands of those who disregard the rights of others in it ".and who do not do good

He (a.s.) also said: 'To do good is something above and beyond almsgiving. So come nigh unto Allah the Almighty through benevolence and the maintenance of family ".relationships

He (a.s.) also said: "Anyone who warns Allah to enter him into His mercy and make him dwell in His paradise, he must beautify his conduct, be fair with people in his own personal relationships, be merciful to the orphans, help the weak, and humble himself ".before Allah, his Creator

Observing Family Ties

Islam in commanding doing good to others, especially emphasizes doing good to .parents and relatives, and has recommended them before others

Acting against their wishes or not loving them is a grave (mortal) sin. A believer should never annoy or sever his relationship with his parents or other relatives. These actions cause the punishment of God in this world and in the world to

.come

Allah the Most High said: “And serve Allah and do not associate any thing with Him, and be good to the parents and to the near of kin and to the orphans and the needy and the neighbour of (your) kin and the alien neighbour, and the companion on a journey and the way-farer and to those whom your right hands possess; surely Allah ”.does not love him who is proud, boastful

He also said: “And your Lord has commanded that you shall not serve (any) but Him and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) “Ugh” nor chide them, and speak to them a generous word. And make yourself submissively gentle to them with compassion, and say: O my Lord, ”.have compassion on them, as they brought me up (when I was) little

Praising the Prophet Yahya (John) (a.s.) He said: “And he was dutiful to his parents and ”.he was not insolent, disobedient

He also said: “Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to kindred, and He forbids indecency and evil and rebellion; He ”.admonishes you that you may he mindful

He also said: “And be careful of (your duty to) Allah, by whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over ”.you

The Holy Prophet Muhammad (S) said: “Shun displeasing your parents so much that they disclaim

you, because the perfume of paradise can be scented from the distance of ۱۰۰۰ years, but four types of people will not smell it: the first is the person disclaimed by his parents; the second is he who ignores family ties; the third is the old man who fornicates; and the fourth is the person who, because of pride, wears his cloths so long that they drag along the ground. Pride is proper for Allah the Lord only."

He (S) also said: "Sometimes a man might have ۳ years of his life left but because of observing family ties, Allah extends his life by ۳۰ more years. On the other hand, a man might have ۳۳ years of his life left but because he did not observe family ties, Allah will shorten his life by ۳۰ years."

He (S) also said: "Do not sever your relationship with a member of your family even if he severs his relationship with you."

He (S) also said: "When my people ignore family ties, their wealth falls into the hands of rascals."

Imam 'Ali (a.s.) the Commander of the Faithful said: "When people sever family ties, their wealth falls into the hands of the wicked."

He (a.s.) also said: "Surely one of the sins which hastens the coming of death is the severance of family ties."

Imam Muhammad al-Baqir (a.s.) and Imam Ja'far al-Sadiq (a.s.) said: "There are three things in which Allah does not give any permission to any body to disregard them: trustworthiness to the good and to

the bad, keeping covenants for the good and the bad, and doing good to parents whether they are good or bad."

Imam Ja'far al-Sadiq (a.s.) was asked concerning: "And be careful of (your duty to) Allah by whom you demand one of another (your rights), and (to) the ties of relationship."(۱) He said: "It means the family relationship. Surely Allah the Most High has ordered it to be regarded and has magnified it. Do you not observe that He has mentioned it with Himself."

In another saying he (a.s.) listed lying among the grave (mortal) sins; the same thing being found in an epistle of Imam 'Ali al-Rida (a.s.) to the caliph al-Ma'mun.

Mentioning the grave (mortal) sins, he (a.s.) included the severing of family ties and commented that it is about such people who commit this sin that Allah says: 'Upon them shall be the curse and they shall have the evil (issue) of the abode.'(۲)

Commenting on the Qur'an ۴:۱, Imam 'Ali al-Rida (a.s.) said: "Allah has ordered people to be careful of their duty to Him as well as observing family ties. A person who does not observe family ties has not been careful of his duty to Allah."

Yearning for the Hereafter

One matter expressly condemned in Islam is the love of the world for itself. However, if desiring the world is for the love of God, for His pleasure, for the hereafter or in the hope of its rewards, this is not love for the world, but, in reality, it is the

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۱- The Qur'an ۴:۱.

۲- The Qur'an ۱۳:۲۵.

.love of God and for the world to come

Allah the Most High said: "Are you contented with this world's life instead of the hereafter? But the provision of this world's life compared with the hereafter is but ".little

He also said: "O men, surely the promise of Allah is true, therefore let not the life of ".this world deceive you, and let not the arch-deceiver deceive you respecting Allah

He also said: "Know that this world's life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow pleases the husbandmen; then it withers away so that you see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe chastisement and (also) forgiveness from Allah and ".(His) pleasure; and this world's life is naught but a means of deception

".He also said: "Nay! But you love the present life, and neglect the hereafter

He also said: "Woe to every slanderer, defamer, who amasses wealth and considers it a provision (against mishap). He thinks that his wealth will make him immortal. Nay! ".He shall most certainly be hurled into the crushing disaster

He also said: "Then as for him who is inordinate, and prefers the life of this world, then ".surely hell, that is the abode

The Holy Prophet Muhammad (S) said to one of his companions: "O Ibn Mas'ud, what - Allah has said: 'That He may try you

which of you are best in deeds,’[1] means he who is the most ascetic with respect to the world. It is the house of deception, and the home of those who will have no home in the hereafter. The foolish hoard their wealth for it. Surely the most stupid of people is he who seeks after the world.

Allah the Most High has said: ‘Know that this world’s life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow pleases the husbandmen; then it withers away so that you see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe chastisement and (also) forgiveness from Allah and (His) pleasure; and this world’s life is naught but a means of deception.’[2]”

He (S) also said: “Anyone who loves the world harms his life to come.”

Imam ‘Ali (a.s.) the Commander of the Faithful said: “Surely the example of this world is like the example of a serpent whose feel is soft but within it is a fatal poison. A wise person avoids it, but an ignorant child is attracted to it.”

He (a.s.) also said: “The greatest sin is the love of this world.”

He (a.s.) also said: “If you love Allah expel the love of this world from your hearts.”

He (a.s.) also said: “You will never meet Allah the Glorious with an action that is more

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۱- The Qur’an ۶۷:۲.

۲- The Qur’an ۵۷:۲۰.

”.harmful for you than the love of the world

He (a.s.) also said: “The love of the world is the source of troubles and the root of ”.afflictions

He (a.s.) also said: “The love of the world destroys the intelligence, deafens the heart ”.from the voice of wisdom, and causes a painful punishment

He (a.s.) also said: “In the same way that the sun and the night cannot come together, ”.the love of Allah and the love of this world do not come together

He (a.s.) also said: “Surely this world and the hereafter are two confronting enemies and two divergent ways; anyone who loves this world and befriends it hates the hereafter and shuns it. They are like the east and the west; so if anyone goes to one, ”.he will be remote from the other. They are like rival wives

Imam ‘Ali Zayn al-’Abidin (a.s.) said: “There is no action after knowing Allah and His ”.Messenger whose reward is greater than the shunning of this world

Commenting on “a sound heart,”(١) Imam Ja’far al-Sadiq (a.s.) said: “It is a heart which ”.is secure from the love of this world

Commenting on the same phrase, he (a.s.) said: “It means when a believer meets his ”.Lord and there is no one in his heart but Him

”.He (a.s.) also said: “The love of this world is the source of all sin

”.He (a.s.) also said: “By Allah, anyone who loves this world can never love Allah

Imam Musa al-Kazim (a.s.) said: “The fear of the hereafter leaves the heart

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.The Qur’an ٢۶:٨٩ -١

of anyone who loves this world. No learned servant of Allah grows in his love for the world without increasing his distance from Allah and as a result, Allah's anger upon him will increase."

The Believers' Portion of this World

Allah the Most High said: "And do not neglect your portion of this world."

The Holy Prophet Muhammad (S) said: "What a good help for piety are riches!"

He (S) also said to one of his companions: "O Abu Dharr, cursed is the world and cursed are the things in it, except that by which the Face of Allah is sought. Nothing is more undesirable to Allah the Most High than the world... and nothing is more beloved to Allah the Most High than faith in Him and abandoning what He has ordered us to abandon. O Abu Dharr, surely Allah the Most High revealed to my brother 'Isa (Jesus) (a.s) saying: 'O 'Isa, do not love the world, because I don't love it, and love the hereafter, because it is the House of Return.'"

He (S) also said: "Do not favour this world over the hereafter through passion and lust. Allah the Most High says in His Book: 'Then as for him who is inordinate and prefers the life of this world, then surely hell, that is the abode.'(١) By 'this world' He means the cursed world, and in fact every thing in this world is cursed, except that which is for the pleasure of Allah."

Imam 'Ali (a.s.) the Commander of the Faithful said: "The world is

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١- The Qur'an ٧٩:٣٧-٣٩.

the House of Riches for those who gather from it (for the other world), and it is the House of Admonition for those who learn from it; it is the Mosque of the Lovers of Allah; it is the Temple of the Angels of Allah; it is the Descending Place of Revelation; and it is the Market of the Friends of Allah in which they earn mercy and attain ".paradise

"!Imam Ja'far al-Sadiq (a.s.) said: "What a good help for the hereafter is this world

He (a.s.) also said: "There is no good in anyone who does not like amassing wealth in the lawful ways by which he safeguards his prestige, pays his debts, and maintains ".family ties

And a man said to him (a.s.): "By Allah, we do seek this world and love to receive from it." He (a.s.) asked him: "What do you want to do with it?" The man replied: "I want to manage my and my family's affairs, maintain family ties by it, and pay alms to the poor, and go on pilgrimage." The Imam (a.s.) said: "This is not seeking this world; this ".is seeking of the hereafter

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism-places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,-web kiosks

Holding virtual educational courses for the public-

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Producing thousands of research software in three languages (Persian, Arabic and-English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,-WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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